A commyl:

[illegible] with the bisshop bachelor by
[illegible] of Rambon, unto all tenants
[illegible] by the [illegible] and might
[illegible] to pilate [illegible] scathe
[illegible] nas the peticke
[illegible]

BIBLIOTHECA · BODLEIANA

SAthanas king of sorow/
prince of darckenes and
lord of hel/ Abbot of apo
stasie, of the order of ppo-
creſie/ prouost of pride/ & prouinci
al generall of all mischiefe. Unto
oure true subiectes of the order of
al couentes of Stars, we doo sende
our greting with as good welfare
as we haue our selues: desiring &
charging you vpon your allegãce
that ye at al times be readie & obe
dient vnto this our will and com-
maundemẽt. Jesu Christ that mi-
serable person, the sonne of Mari
hath deceiued vs. For in time of
his liuing vpon the earthe, he fat-
ned in al thinges, vsing himself so
sottelie & craftelie, that we might
not know surelie what he was, he
liued in great pouertye and wret-
chednesse without anie worldlie
lordeshippes. Yf anye were

ryche and wise, he made them wret
ches, beggers, and starke fooles
to al mens iudgement, teachynge
them to liue onely in charitye and
pouerty, to despise the world, and
to refuse the vanities therof. So
that he & his simple fooles taught
the priestes and clerkes that wold
be theyr successours and Christes
disciples/euermore so to liue. And
vnto them he left certeyn foolyshe
writinges called the Pistels and
Gospels, wherein they shoulde al-
waies know their maisters simple
liuing, and how to lyue thereafter
them selues. Thys wretched and
simple Christ was not onely conte
to lyue thus peuishly himselfe, but
he reproued the lordes, Byshops,
high princes & priestes our chap-
lains of honour, and al the scribes
and phareses, the executors of our
daylye seruice (because they were
contrary

contrarye to hys lyuynge and teachynge) and the true fulfyllers of our high commaundements: they that wer altogether gluen (as our eternall wyll was) to couetoulnes and lordshippes. They had religious Abbotes, holy orders, perfect commaundemēts of the law, with all other thinges that becommeth our seruauntes to haue. Whyche thinges semed very holy and without deceit vnto the eyes of the vnlearned people. Therfore this our sed Christ, reproued openly our hie Lordes and great clarkes. In so much that bothe we and they were in daunger and feare of loling the mighty kyngdome of thys worlde whiche we haue in peaceable possession. And doutlesse yf we hadde not (by our excellent learnyng) inuented and found a shorte remedie: we had clearly bene vndone. But

wer and oure faythfull Lordes, Preestes, Clerkes, Scribes and Pharasies withall oure myghtye parlons of our kingdome, founde a meanes by our wisedom, might and power, to put him to death after such a fassion and by the auctoritie of the law: that no man could finde faute in his condempnacion, but euerie man iudged him worthie of death, sauing a fewe foolish vagabounides that had no dwelling place/whō also he had deceiued with his false doctrine. So that we thought our selfe/and all ours to be out of daūger for euer. But now that we knew not him to be God/he hath deceiued vs, and set vs in woorse case then euer we were before, through the might of his Godhead. For he arose from death to life the thirde daye/ and shewed him selfe to his Disciples.

Of

Of this our soldiours which kept the sepulchre were witnes, he dyd also teach & preache the kingdome of heauen to his frendes which is contrary to our eternal lordships. And after. xl. daies he ascended vp into heauen/commaunding his apostles to preache his gospel to euery creature thorow oute all the worlde. And ten daies after he sent them his holy spirite whiche both taught them all verrtie / and also strengthned and boldned them, so that they nether feared vs nor our mighty power (though we put the to death) but went forth boldlie & preached his gospell vnto al men. So that they withdrewe from our mighti lordships more people the euer their wretched maister christ did. In so much that the hie wal & clergie of our mightie kingdome was ouergrowen and wore cleare

out

out of knowledge, where thorowe we & our most eternall Lordshyps were almost destroyed. Wherfore we perceauinge thys (by our eternal wyldome) and many other ieopardies that might haue fallen to our excellent parsone/ ordeyned a generall counsel of al Dukes, princes/barons, cõmens, with the cursed company of our religions and lordships of hel, to set a redresse in al thinges. And so by our sage and wyse counsell it was deuised that euery mischiefe must be destroyed by his contrary. And where as the mischiefe and destruccion of oure kyngdome came by pouerty, mekenes, and despising of Lordshippes (whiche al prestes had learned of Christ and his disciples) therefore oure highnes thoughte wyth oure wyse counsaile that oure religion and true seruice muste be recoue-

red

red againe with riches of prieſtes,
by mightye power, by ſottell learn-
nyng/and by al worldlye honour
For this our highnes hath deuiſed
and ordeyned that prieſtes of al de
grees might be of a great multi-
tude to haue riches without nom-
ber, to haue alſo all maner of rule
and worldly dominiõ, and ſo great
power ouer euery man, that no mã
might ouerface them. But to rule
Lordes and Kynges and all the
world at their pleaſure. And thus
to come with more diligence to our
ſeruice and Lordſhips: & to bring
this our high counſel the better to
paſſe: we moued the Emperour in
Rome Sylueſter hys daies by our
ſubtell and priuye meanes to geue
and endue Prieſts & clarkes with
al worldly lordſhips which was cõ
trary to ỹ doctrine of our wretched
enemy Chriſt. And for becauſe we
woulde

would not that it should be perfect ued: we deuised this to bee geuen vnder ꝓ colour of an almes. For Siluester was a litle scrupulous and if we had not diligentlie entised him vnder this colour of almes, hee woulde haue forsaken it. We also perswaded him to bestow it on holie Churche, and so thorowe our hie wisdome we brought to passe that he tooke these worldlye Lordshippes: and all his successours haue folowed hys steps and in that thinge succeded him most fastest, so that now they haue gathered so plenteously that they are lordes and kinges of the earth, and are become our true and faithful chaplaines of honour. And the not long after we deuised for them certaine priuiledges that they and all theirs should be exempte from al due obedience and from vnder the

for-

correction of ante good lawe. But that al other men shuld be rather vnto them. Also because we could not be serued in poore & litle churches, we deuysed large monastaries, proude saying & pyping with out hart. So that we made the honour our enemy christe with their lyps, and honoured vs with their harts, we also haue ordained that nothing shuld be myniſtred in our temples without mony wherwith they might haue welfare of bodye with delicate meates and drinkes & gorgious apparel in the sight of the world, & great places to maintaine their lordships in: & because we wold not be proued cõtrarie to Christ, we deuised ỹ no man shuld cal ani of his goods seuerall or proper to his own vse, saing it is mine but rather to saye in general/it is ours/or the patrimoni of S. Augu-

stine/

stine, Dominike / Fraūces / or some other such saint. And because that men would thinke that we had deuised these thinges of our own power, we by our eternall wisdō haue ordeyned also that you our trustye seruantes of al the orders of lyers shuld come in to beare witnes that al these things are lawful & good, and that ye mighte be more in estimatiō in the eyes of the simple people, we deuised that ye shuld come withal ypocresy and dissimulacion of liuing, simple of raiment, loking sukully, speaking holyly, croking & ducking lowly vnto euery man: nothing sayinge that ye haue, but all thing willing to haue / making lōg prayers for money. (Ye haue gyuen you a title of beggyng of euerye man / and you to gyue no man wherby you maye encrease in ryches and lyue easely. And to hyde

all thynges from the syghte of the people wee haue geuen you large Monastaries to take your pleasure in. In the whych solitary places/vnder the colour of chastitye, ye may liue in shamefull bawdrye and commit most abhominable sodomitre. We haue also deuised that you should go to scoole vnder the pretence of godlye preachyng/ whereby you may come into more fauour and power to encrease our seruice. And to bring you to worldly honoure we haue ordeyned that you shall take all the degrees of scole, that men maye geue you the more: and by this meanes you may com to worldly lordshyps and welfare, which at your beginning you semed vtterly to refuse. Wherfore we perceauing your faythfull and true seruice that you beare toward vs (in fulfyllyng of oure hye ordy-

naunce

naũce, and maintetning of our no-
ble kingdome) haue writtẽ vnto
you a letter of the ordinaunce and
statutes of our most increable coũ
cel, confirming you how thei shal-
be continued & how our lordships
shall be best encreased. Firste wee
wyl you to keepe no pouertye nor
meekenes in harte, but in counte-
naunce onely consider how we ex-
cept you aboue al mẽ, you must al
so haue meeke wordes, and proud
dedes, charitable outwardes, and
enuious inwards, and se that you
encrease in riches & hate beggers,
profesle it in wordes, but neuer in
deedes. And that you maye bring
al these thinges to passe and al o-
ther the better about: we haue de-
uised you to be confessours to lor-
des and ladies to the intent that
ye mai the more deply inspire thẽ
with the doctrine of your God our

Pope

Pope whō in antwise forget not to affirme to be Gods holye Vikar: which as you know well is ỹ head Antechrist our faithful successour We haue geuen you al fained and worldly power to preach for mony alledging alwaies great necessitie: therfore doo thus muche for vs againe, that ye preach nothing that shal displease any great mē, but rather ỹ which shall most delite thē & their appetites: for those be they which may soone depose both you and vs if ye once displease them: & that our mortal enemies those beggerly wretches of our aduersarye Christ do once with his deuilish gospel vtter vnto thē your falshed & ypocrisy, & so preuaile among thē. We that you learne your pong noueles your precepts diligētly. Apply your selues to please al worldlitrich mē, for so shal you mayntaine

our

our true seruice. If I am folish wyt
thes wil teach the gospel of our e-
nemy Chrift. See that you ſtande
ſtiffly in our name againſt thē, cry-
ing and saying: theyr maner of tea
ching is new doctrine, and hereſy,
and cōtrarie to al that the fathers
of our holy Churche taught. And
ſee that ye be diligent to accuſe thē
to the heade Lordes and gouer-
nours, for the deſtruction of the
worldly honour and riches of our
carnal kingdome/and that vnder
the colour of the defence of the ho-
ly Churche. And if anye mightye
Prince doo manfullye maintayne
our worldly regiment. See that ye
crowne him with the vayne glorye
of our famous title or other, and
make hym beleue that it is more
worth to him and that he hathe a
greater treaſure of it, then of ma-
ny thouſand poundes. But if they
once

once smell towarde the gospel of
our mortall enemy christe, whether
it be by the reading of some of his
christhe bokes, or els moued to pp-
ype thorow the pacyent suffering
of death of his disciples wherby
they then begin to suspecte youre
falsehed. Then run vnto the great
bishops our true messengers, and
cause them to turne the rulers min
desome other way by geuyng the
money or corruptinge them with
some gay promises or great giftes
And we on our part wil do such di-
ligence that against you come to
the bishops our ministers, we will
moue the matter afore hande tel-
ling them that if your processe be
once open, their pride and pompe
cannot long be hid. Se that amōg
you with the helpe of our bysshops
without faile against al tempestes
and stormes that may happen vn-

to our kingdomye set vp or cause
to be set vp of the temporal sorte,
of suche as haue the moste subtyl
and practised wittes and wyll bee
corrupted with money at the least
ii. or iii. proctours, for two causes
The one because the blynde lape
people shal think that mē of smal
learning are mighty inough to cō
founde such ptuish opinions: and
as thoughe ye your selues coulde
do greater things. Another cause
is thys that yf oure kyngedome
chaunce to catch a fal in any regi-
on, you may yet say that you pre-
ched not so, but the temporal men
wyte so, and so leaue your proc-
tours in the dich and escape quite
your selues. Also if any crafty per
swasion of worldlye wysedome or
subtil sophistry by our secret insti
gacion do come vnto any of your
mindes

mindes, that looke you wyfte al-
wayes and sende it, to youre proc-
toures. Be it prouided alwayes
amonge you that if you chose but
two proctoures, let the one in any
wise be muche younger then the
other, that he maye whan the olde
is blinde and wery, helpe forth with
those thynges that the other for
age or blyndes couldе not fynyshe
and so maye oure churche be well
defended. And then go to and be of
good comforte, and take to you a
lusty courage, make a good face,
bable lye, and crye out apase, say-
inge that al maketh on youre syde
Christe, his holye apostles and al
the olde holye doctoures with the
vse of the holye churche this fyf-
tene hundred yeares. Yf the peo-
ple wold haue you to trāslat scrip
ture, say the tonge that you speake
(what language so euer it be) is

so corrupt that it cannot be in that
tonge translated. if any foole arise
and translate it into anye good
language (better then ye your sel-
ues can do it) shal he be a new apostle
and a starke heretike against the
holy church. Yf you see the people
read it, and like it wel, the say it is
falsely translated and more fuller
of errours, the a pet is ful of holes,
and se that ye preach daply (yf ele
let your practaures make a pace)
that it is so harde that no man can
vnderstand it: & alledge the moste
hardest parables of the scripture,
and those that may seme most ob-
scure to be vnderstand of mens ca-
pacities and say so matters be not
vnderstod ye this, affirming that
auncient fathers which have stu-
died all their lyues to deuinitye,
could neuer attaine to the vnder-
stading of them, and so by this so

telly you shall make the rude peo-
ple think that it is much more im-
possible for them to perceaue them
and so driue them quite from the
minde of reading of scripture. If
some busye babblers will dye with
their railers wretched gospel (as
he himselfe taught they should, and
all his beggerly apostles gaue the
ensample) then labour to greate
men to get out writtes of excom-
on that they may be burnt in hede
saying if it please your grace, they
are seditious persons and would
haue vs and the faith of holye
church broken, and when they
haue awhile bled their carnal and
beastlye tiberye, they will haue
your grace down also, and by that
meanes will make al [illegible] and
therefore if it please your highnes,
it is necessarye that you spue out
your wrath of excommon that suche

pernicious and peſtilent members
may be put out of the hole & ſound
flocke of the catholike and faithful
people, we nede to ſaye no more, ye
are wiſe and dilygent ynoughe in
this our buſines, and your honour
and profyte. But beſure that ye
ceaſe not til thoſe goſpell bablers
be brought to the fier whiche they
ſo longe looked and laboured for,
and when they be burnt, then ſend
to one of your proctours (the youn-
geſt were moſt meteſt) to garniſhe
inuent and furniſhe out ſome lyes
of them in wryting, yea al cleane
contrarye to that they ſayde when
they were alyue, and let the proc-
toure tel in his booke of ſuch thin-
ges as the partie that was burnte
and he comoned oft together when
no man was priēt by them except
one of his owne cōpany that wold
ſaye as hym ſelfe hath written or
ſayd:

laid: for so may he lye largelie and no man can reprone him, and this thing in anywise (that you do not in your own name/lest the people should know and beleue ye said it of envy because these heretikes reproued in dede your false doctrine and naughty liuing. But let your temporal proctour do it, to bleare the eyes of the commons withal, & make them beleue that he wyl be indifferent: yea or rather if it com so best to passe, you may do it your selues in the name of some proud boye, and for his labour cal him a yong gentilman, whom you maye fayne to haue alledged against those heretikes as manye stronge reasons as you your selues could ymagine: and lette those youre Proctours neuer goo playnelye foorthe / too the proofe of anye thynge / nor dyspute the matter/

but wyth subtelties, I spunge, you cannot lye, calling their fooles arrogant Heretickes. And no we to cõclude we certify you, that ye can do nothing to please vs so highly, as to destroye our enemy Christ and his mischeuous Gospel, therfore aboue all other thinges, beware that it procede not forth: for if his Gospel go abrode, we and al you are vndone. Beware leaste these lewde Lolleres beare you downe with their wretched byble, for you haue legions of lawes. xv hundred yeares old to maintayne your estate with al, se that ye sticke fast to them, and to no other thing for if men fal to hys Gospell, they wyl geue you no more almose as long as you be strong and lusty: but wyl crye vpon you to labour, as that beggerly wretche Paule dyd teach in hys ennyshe pystell.

But

But beware of that, for then euery man will despise you: we truste in your wisedome, wherfore we write not many thinges to you, but take and print this our hie commyssiō in your hartes and worke therafter, as we truste in you, and ye shall haue no lesse hope then oure selues haue, fare you wel: truste vs as we do vnto you.

Written in our bryghte and burning chayre, from oure infernal kingdome prepared to vs and you with al our angels your lorde and royall king Sathanas vnder oure seale manuell.

(.˚.)